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of Sennacherib in 681 B.C. Deutero-Isaiah did not so much write under the name of Isaiah as preach upon short passages or "texts" originating with Isaiah. The reconciliation of the supposed fact that the name Yahweh is found before the time of Moses and yet Moses is said to have received the revelation of the name of Yahweh is sought in the hypothesis that there were two forms of this name, viz., Yahu and Yahweh, just as is the case with Abram and Abraham. In this connection reference should have been made to the Assuan papyri and the form used there. It is not quite accurate or safe to say that nobody doubts the unity and integrity of the Book of Ezekiel. Brief but good bibliographies are added to all the more important articles.

J. M. P. S.

GENUNG, J. F. *A Guidebook to the Biblical Literature*. Boston, Ginn & Co., 1919. xvi+686 pages.

In this handbook, Professor Genung furnishes an introduction to both Old and New Testaments. It calls attention primarily to the contents and value of the biblical material and does not stress date, authorship, and similar matters which constitute so large a part of the traditional introduction. For this reason it forms a useful supplement to such books. The point of view of the treatment is rather confusing. The method is in a broad way historical, but in detailed application it contents itself with acceptance of traditional views to such an extent as almost to vitiate the usefulness of the book for historically minded students. Critical knowledge and the traditional terminology of standardized piety rub elbows on every page. For example, on page 34 we are clearly informed that the patriarchal stories interpret "racial traits in masterly terms of individualized personality" and contain "historical conditions reduced to biographical detail." Yet the patriarchs are treated as real persons undergoing real experiences as recorded in the narratives. Isaiah is credited with practically everything in chapters 1-39. The New Testament section reveals the same characteristics. This "guide" will be most useful to those who know most.

J. M. P. S.

HILL, J. G. *The Prophets in the Light of Today*. New York: Abingdon Press, 1919. 240 pages. \$1.25.

This is not a study of the prophets nor an orderly exposition of their teachings. It is rather a series of inspirational chapters based upon the teachings of the prophets. The point of view is that of the modern, historical school and the preaching is good. This attractive use of the prophets and their utterances ought to inspire some readers to seek a closer acquaintance with the prophets and their books.

J. M. P. S.

PENNIMAN, JOSIAH H. *A Book about the English Bible*. New York: Macmillan, 1919. ix+444 pages. \$2.25.

The English Bible has recently received new attention by specialists in English literature. The excellency of its language, and the romantic history of its preservation down through the centuries, have aroused a genuine interest in its historical background and in its literary forms and characteristics. Professor Penniman tells us in the Preface, that the book "has grown out of a series of lectures delivered to students in the University of Pennsylvania, the purpose of which was to give a brief account

of the English Bible, its immediate sources and their contents, their literary background and surroundings, the forms and characteristics of the constituent books and their relation to each other." Twenty-one lectures are made to cover the entire area of the volume. Naturally the number of themes is limited, and the discussions are general, as seen particularly in the compressing of "Biblical History," The "Background of the Old Testament," of "Prophets," and of the "Wisdom Books"—each into a single lecture. The last six lectures deal with the English Bible from the manuscript of Wycliffe down to 1917.

The critical position of the author is that of a progressive. He avoids such technical discussions as would divert the attention of his listeners from the central thought of the lecture.

The author has read widely and collected carefully from reliable authorities, such material as will illumine the theme under discussion. His style is just what we should expect from a professor of English literature, clear, concise, specific, and forceful.

The themes which receive the largest treatment are poetry (five lectures) and the English Bible. Here, especially in the former, we find the author at his best, contributing out of his own wisdom to the discussion of the poetical wealth of the Old Testament.

He finds especial delight in his brief sketch of the history of the English Bible which has contributed so largely to the language of our day.

As a series of popular lectures about the Bible this volume deserves a high place in the new material of our day. PR.

NEW TESTAMENT

HOLMES, W. H. G. *The Epistle to the Hebrews*. ("The Indian Church Commentaries.") New York: Macmillan, 1919. xi+448 pages. \$1.60.

This work on the Epistle to the Hebrews is one of a series published under the title "The Indian Church Commentaries" by the Society for Promoting Christian Knowledge. It is only to be expected, therefore, that it should have a very practical religious purpose, namely, to strengthen Christian converts and particularly native Indian converts within the Anglican Communion. The aim of the book is, therefore, not primarily that of scientific scholarship but rather that of practical religious helpfulness. The book is a commentary based upon the text of the English Revised Version which is printed at the top of the page. At the end of most of the chapters there are additional extended notes on more important or more difficult topics, while the first sixty-eight pages consist of a full introduction under the usual headings. The author accepts the traditional view that the Epistle was written to Jews who under persecution and disappointment were tempted to revert to Judaism and the ritual of the Temple. He therefore assumes that the Epistle must have been written before 70 A.D. and seems hardly to be aware of the fact that any other view has been taken or could be taken.

Within this framework the author gives a very strong presentation, always having in view the Indian Christians, whose situation he considers peculiarly similar to that of the readers. In all his notes he makes extended and illuminating comparison with Hindu and Mohammedan customs, views, and doctrines. The book withal keeps closely to the facts of scholarship, being quite concrete and realistic, and often